THE DOCTRINE

R. A. Schwaller de Lubicz

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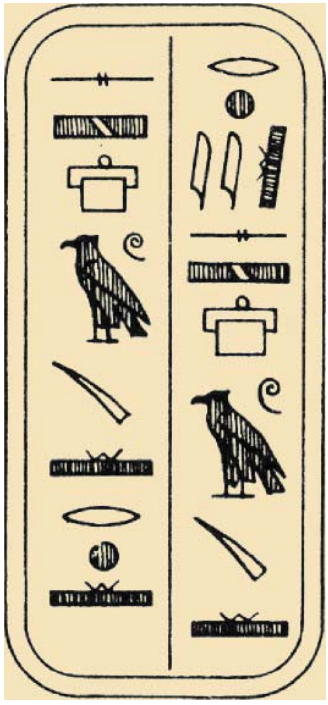


The Theme of Aor by Le Temple de l'Homme

René Adolphe Schwaller de Lubicz's birth chart reveals striking indications of the intense philosophical spirit that led him to immerse himself in the heart of the Egyptian miracle and to share his insights with everyone through his writings. René Adolphe Schwaller was born on a full moon night, at around two o'clock in the morning on 30 December 1887 in Asnières, at the rising of Uranus and Mars, whilst Saturn was at its zenith. A luminous Saturn, received by the Sun, which led him to forge a path through the dark depths of Pharaonic symbolism: indeed, Saturn and the Sun, two celestial bodies that are polar opposites in essence—one dark and the other luminous—are here united by a mutual reception, each being in the sign of the other. Thus the fever for discovery that he possessed, the call of fire in the shadows bestowed by Uranus and Mars in the east, was channelled into a little-known historical field where he would bring the light of the Sun: Master Aor was born.

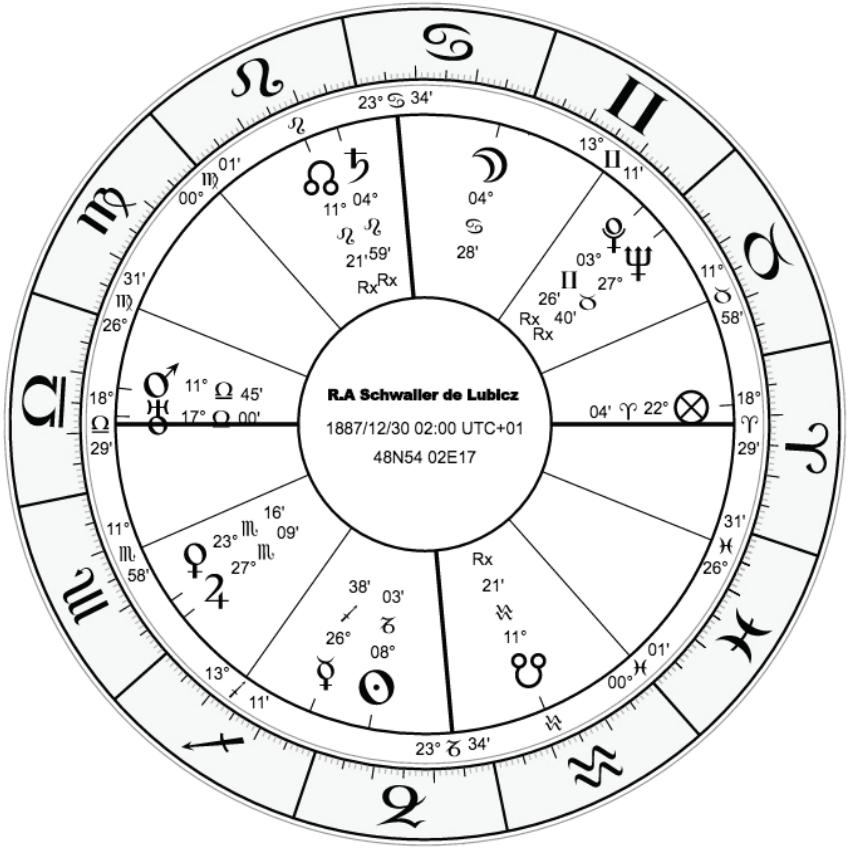
René Schwaller benefited from the Moon's favourable celestial position: being in the sign of Cancer and in the House of God, it was able to transcend the limitations of the mind's intellectual considerations and make him aware of what he calls the intelligence of the heart, a sensitive, initiatory intelligence. Moreover, it applies to Venus as if it had a function entirely different from the satisfaction of common needs to be fulfilled. With Schwaller, we shall attempt to

measure the immeasurable, the present moment. And it is this moon, beginning to move towards the setting sun, which defies the sun as it rises: 'Appear and cast forth the truth,' she tells it.

From a very young age, he took an interest in science, and particularly in chemical engineering. The quest to uncover the spirit within matter would run through his entire body of work, found not only in the stone of temples but also in the sacred symbolism of numbers, which he understood to be alive. A conjunction—that of Venus and Jupiter in Scorpio—allowed him to draw inspiration from the beauty of the principles of the active teachings of the ancient sages. Venus is here like a flower that ceaselessly withers in the wake of revelations, only to blossom anew ever more beautifully, and Jupiter is its spiritual soil. Far from being in a poor celestial state, Venus also benefits from a mutual reception with Mars, thereby bringing her great fiery strength.

Mercury appears to be somewhat isolated and receives little support from the rest of the chart: it is therefore quite rightly that we should examine its declination and note that it is out of bounds, answerable to no other planet. He can express himself with ease on difficult subjects, and it is through him, acting as the messenger of the gods, that the Sun may impart its qualities at dawn in a subtle transmission of light. For Schwaller de Lubicz, genius is second nature.

As for the trans-Saturnian planets Neptune and Pluto, they are setting: here we note his first marriage, symbolised by Neptune, and the second, signified by Pluto. It is this second planet that represents Isha Schwaller, whom he would marry again. She would assist him from 1922 onwards in his activities in Switzerland, Egypt and Grasse. The trans-Saturnian Pluto in Gemini, the domicile of Mercury and signifier of youth, portrays her magnificently. Indeed, she studied the educational principles of her time, and the Her-Bak diptych precisely recounts the initiatory journey of a young Egyptian, who throughout his training will ascend towards the temple: 'Be glad that you are still small; you observe all living things with a new heart; learn now how they transform: that is what you must do'.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Introduction

This year, I have finally resolved to set out for you an overview of what I have decided to call the doctrine. I have chosen this rather unflattering word—which, for lack of a better term, is all too reminiscent of a prison of ideas—in order to group together a set of teachings in a precise manner. All too often, in our conversations, I have, somewhat haphazardly, scattered notions of this doctrine. But, out of a sense of modesty, I have been reluctant to call it a doctrine, thereby giving you the opportunity not to fully grasp the importance of these ideas, and allowing you to trivialise thoughts which, when linked together, constitute a vast body of knowledge, but which, when thrown out in fragments, easily give the impression of gratuitous assertions or speculative fantasies. It is with full awareness that I use the word 'squander', not finding it too harsh. Indeed, is there not a certain treachery in scattering behind me preconceived ideas offered in confidence, especially when scattering them without connection, without order, and without real understanding?

It is clear that you are my pupils. What sort of teacher am I, then, if you interpret me through poorly learnt concepts? Are you not betraying me by throwing out words that the first intuitive mind might seize upon, only to draw conclusions that will surely be false, yet likely alluring as well? And do you not believe that a simple

formula of this divine occult science is worth more than gold, is in reality more important than, for example, the knowledge of a battle formation might be to a general. And yet, you would call a soldier a traitor who reveals that formation, and you do not like to be called traitors for revealing these formulas, which are often the fruit of ten years of meditation? You have but one excuse, and I grant it to you: that you do not always realise the importance of an idea thus purified, nor do you understand its significance within the whole of the Doctrine.

This is why I have chosen the stark word 'doctrine', so that you may know, once and for all, that the teaching I am giving you is complete, even if you do not know the details. Now, for the first time, I assert that I wish to be the father of this doctrine. Understand me clearly: what I give, I do not wish to keep; that is absolute. But I do not consider myself to have given until I have given everything, and, above all, until you have received everything. Until this moment, you are merely pupils and must use what you learn only with this restriction: this is what I believe I have understood, so far, of the doctrine of Aor, but subject to the limitations of my imperfect translation. It is in your own interest that I demand this. None of you are strong. You may be masters in matters of daily life and business, but you are still ignorant of real life—that life which does not pass away—and ignorant too of the very problem of your existence.

However, I can make you strong, but on two conditions:

- The first is your own hard work, your own research, your logical and constant effort.
- The second is your humility. Do not be like those schoolboys facing their final exams, who believe they possess innate knowledge simply because they can count to ten.

Believe me! In divine science or knowledge, when one reaches the end, one is still but a small child, kneeling before nature. And believe also in this ancient truth: give, and you shall receive.

In other words, those who selfishly hoard the gift of knowledge will receive nothing more. This does not mean that one should scatter what one has learnt. It means that one must be humble above all else, and seek not to advance in order to acquire, but to become more authentic, simpler and more conscious. To become such a person is also to give, to radiate strength and knowledge, and to help—in truth, better than all the works of the world—for from such a centre spring forth inspirations and impulses of wise, effective and practical help. And if there is no infinite wealth, there can be no true gift, for every gift is constrained by a limit. You must learn, above all, to enrich yourselves personally beyond all limits, so that you may sow with open hands. I speak of spiritual wealth.

As for the doctrine I wish to discuss with you, and to make my authoritative and possessive words ring truer to you, here is where I derive this knowledge:

Above all, I inherited it – inherited it just as one inherits one's blood. What I have come to realise through many nights of research and many days of struggle is, in fact, merely knowledge that I already possessed in some past life. The effort I made was, in truth, merely an effort at unveiling, not at acquisition. There is, moreover, no merit in this, for the reward goes beyond all suffering, beyond all effort. This constitutes one aspect of the matter. The second aspect is revelation. You have often used this word without truly understanding its significance. Revelation is not an inspiration, a sudden flash of insight. It constitutes a true birth. Just as with a mother, the natural term indicates the moment when the event must occur, and it then occurs with all the pain of an effort demanded by necessity, but which is, by inertia, resisted by the body.

Thus comes the birth, that is to say, the light of 'revelation'. One senses revelation coming. One knows that the time has come when a dark yet powerful desire is about to be realised, and one senses it coming through the incredible obstacles that life, that all the occult forces, then know how to place in one's path. Once one has experienced it, it is a funny thing

than to gaze upon these mountains that have risen up before you, serving above all to distract you from the event that is about to unfold—the event we both long for and fear at the same time. Then come the pains, that is to say, the hours of renunciation, of the breaking of the ego, of the self-denial of all one's desires, the very offering of one's life to reach that moment when this spiritual fruit will be born. And, one more thing of which you can scarcely realise: one is the one who thus receives the revelation, and one is also, like the mother, the one who knows least of the nature and form of the thing revealed. It has come in more or less time, with more or less suffering, and one stands there before it, dumbfounded that it is there, unable even to grasp its meaning. Is this revelation? No, not yet. Now one must nourish the child, get to know it, study it from every angle, see where and how it is unwell. We are so imperfect at bringing the spirit into the world that the result is likely to be rather frail. We have wanted something so much, we have rebelled so much against the spiritual order, we have desired so much to be ourselves, that the revelation is very likely to carry organic weaknesses in its constitution. So now we must begin a real labour of love, which is true motherhood.

That, my friends, is what a revelation is; do not think it is anything else. There is, however, something pleasant in all this: that immense sense of relief one feels at being freed from a burden as heavy as life itself. One is simply a different person, but it is infinitely comforting. Well, part of the doctrine is thus a revelation. It is the whole part that I call initiation. It encompasses the entire science of measures. You will understand what this means later on. At present, this word is still confused with your notions of quantitative measures, but it has nothing in common with the occult, the divine knowledge of measures.

Now, let's tackle the doctrine head-on, and to make it clearer for you, I'm going to break it down into three parts, three sections, the themes of which are as follows:

- The problems as they arise and how I see their solution;
- The purpose of life, with its related problem of knowledge;
- Evolution and the means, including the outline of a mystical approach, based on natural needs and necessities.

FIRST LECTURE

The problems

There are problems of all kinds, but amongst them there are some that demand a solution during our lifetime, because they are posed by existence itself. To exist—that is, to be alive—is something we simply endure. And this existence is not a problem. It is, in fact, the only fact of which we have no doubt. The philosophy that sought to make existence a problem is a mistake. Descartes bases his entire philosophy on this statement: 'I think, therefore I am'. But by defining existence in this way as a problem and providing the answer with this statement – 'I think' – he also defined the whole fallacy of the question, since he thinks that he thinks in order to prove through thought that he exists.

This is the terrible vicious circle of the mind. As long as we are compelled to use the mind, in whatever form, to pose the problem, this already indicates that the problem is being experienced by our organism, enabling it to be formulated as a mental question. So this question is, above all, proof of my existence. But thought is not such proof, since the question is posed—if not formulated—without thought intervening. Yet Descartes, as a powerful thinker, touched upon a real problem here, although, in my view, he expressed it poorly.

Indeed, the question is not whether I am or am not, but
The question is whether my form exists, whether the atmosphere I perceive exists, and how it exists. Put another way, the problem is the one posed by Kant and later also by Nietzsche: Is the world a representation of our thought? In other words: is it an effect of our existence, and if so, what kind of effect? Now, if it is not an effect of our existence—that is to say, a projection of ourselves—it could exist in itself, and we would be a projection of the world. But then our intelligence, our free will, would not exist, and we would be blindly subject to the powers of the world, mere things like all other things. Yet we know this; it is our intelligence that enables us to recognise it. We know that we are different from a mineral, a plant, an animal. We know that we possess more complete faculties than these things and beings. So the question demands that we either admit that the world is a projection of ourselves, a projection of the will to power. Or else, a new problem arises concerning evolution, which places us, as a projection of the cosmos, on an evolutionary scale – a scale of which philosophy can only observe certain rungs, but remains ignorant of the majority of elements and, in particular, cannot answer questions regarding the initial raison d'être, nor questions concerning the purpose. You can therefore see straight away that one must either accept the philosophy of a Kant, defining the world as a will and a representation or imagination, or, with Nietzsche, the doctrine of a will to power. Or else one must address the fundamental problem, which is that of the raison d'être.

However, to answer this question, we must immediately enter the realm of hypothesis. And, since we have no basis on which to formulate it, we find ourselves in the very heart of metaphysics, which, for this reason, becomes a religious science—what is commonly referred to as a science of faith. Indeed, we begin by accepting the existence of a world, of which we are a projection, and at the same time we accept that we exist as a projection. Thus, regarding these two initial premises, we have only assumptions; or, more precisely, we accept the hypothesis of the world and the hypothesis of our existence.

Which solution should we choose? Kant's, or that of metaphysical or occult science? This, then, is the nature of the problem. There are two aspects to it, depending on where we choose to stand. Yet there is only one truth. By truth, I mean here the answer which, since it must resolve the initial problem, must provide a solution such that all possibilities—at least those of which we are aware—find an explanation therein. I have often thus found myself faced with seemingly insurmountable difficulties where, for example, my intuition told me that the solution lay in one direction and my reason compelled me to go in the opposite direction. And, as is often—perhaps always—required of any serious study, it is with the book of wisdom, acquired at the end, that one must return to the beginning of the study. Thus, with the knowledge acquired at the end, I wish to return to the origin.

This knowledge of the outcome tells me that a problem never, in truth, has two sides or two possible solutions. Otherwise, it is not a real problem. And this follows from that fundamental truth, which I regard as the starting point of the whole study and which I wish to emphasise in particular: namely, that whatever I may experience sensorially or emotionally, or whatever I may think or imagine, whatever that thing may be, it may exist! Take care! It is a serious matter to admit this. If I can imagine a God with a great white beard, it is because he may exist. If I can imagine a man with four legs and six arms, it is because he may exist. If I can imagine the sublime in the most abject thing, then that can exist, just as a virgin mother can, and so on. But if I imagine a square circle – that cannot exist – for by no means can I see, think, or imagine, etc., a square circle. That which is a circle is not a square; that which is a square is not a circle. From this truth, I have made the method of my study: if a problem is real, that is to say, inevitable, and it presents two aspects, it is because both aspects exist. That is to say, there is surely a point where these two aspects unite into a single nature. There are not, in fact, several aspects, but something within me divides the Unity of nature and sets up two poles of the same truth, the same energy, the same solution. And now, let us practise the method and go back to the origin of the study.

The world is a projection of my will, or I am
a projection of the world. It is impossible to frame the problem any other way, for I cannot assert: 'I do not exist', without thereby contradicting that very assertion. If I adopt one or the other of these solutions, it often has consequences that are diametrically opposed. Yet there is a single starting point. There must be something in my question that pertains to both aspects of the problem. Indeed, the world is a projection of my will, or else I; my will, my existence—in short, I—am a projection of the world. I am the centre of the problem. So whether I am cause or effect is secondary; the problem of the self arises, the self in itself. More than that, it even becomes secondary to consider my self, since the problem is universal and concerns the thing in itself. For everything before itself is within me.

This consideration immediately answers the question: how can I speak, think, etc., of Myself; how does the self exist in general? The answer is: a thing in relation to itself is self. A stone in relation to itself is self-stone, and so on for everything. And if the stone cannot stand before itself, it is so without wanting to, or without being able to want to. Whereas we humans can want, and we can stand before ourselves and thus conceive of the 'I', of ourselves. This possibility is our consciousness. Thus, the highest consciousness is that of the 'I' or, to avoid using this confusing term: the consciousness of the Ego.

Cogito ergo sum, no: I am, therefore I can think. But I know that I am because I am conscious of my Ego, and everything else is its Ego, even if that thing has no consciousness of its own Ego. Everything that is, is Ego. More than that: what is not is Ego, since Nothing in itself, Nothing before itself, is I or Ego. Here, the words of Genesis, 'Let there be light, and there was light' and 'In the beginning was the Word, and the Word was with God, and God was the Word', also become illuminating, since it suffices for Nothing of the origin to be before itself, within itself, for the Ego to be. That is to say, for there to be something. This is absolutely true, since I cannot say: well, that Nothing, which is before itself – Nothing
—not that, without which, I immediately assert the absence of anything,

therefore something – and that thus in any case: the notion of Nothing affirms something.

The great philosophical debate is thus now viewed in a completely different light. Whether the world is a projection of myself or whether I am a projection of the world, in either case the nature of the problem lies within me; and not I within the nature of the problem. There are two possible functions of the Ego which must allow for this dual situation: the Ego in relation to the world, or the world in relation to the Ego. We shall look at this later. For, for the moment, it is absolutely established that, in any case, the Ego is. It is then quite pointless to give it a name, since anything can be the name of this Ego. And to babble in Latin, I too say: Ego est, ergo sum. In answering this great question of existence, I have therefore also answered the first great problem that arises: that of the raison d'être. Why am I? By the necessity of the cause and the inescapable end inherent in the cause, as well as its logical fulfilment. Indeed, the cause is necessary. It is imposed, even upon Nothing. I am, because I am I, the Ego. And I am the Ego because Nothing, in relation to itself, is the Ego. The cause is inevitable, whether I admit something or not, whether I affirm or deny, whether I understand or not. The cause is: I am. And if you define this ultimate cause by the word God, deus, God says: I am, and the world, I, everything is. This is the inevitable end of the cause: Ego. And this end is immanent to the cause and is fulfilled in an absolute logic. In the beginning, there is nothing, and nothing is the cause. And the cause, through its inevitable development towards its inevitable end, produces the cosmic ego, that is to say, the total ego.

You now know what I mean by the Ego, and here you have the first answer to the fundamental problem. This answer contains within its statement a notion that cannot be avoided: that of logical development. That there is development seems obvious, since there is a sequence from the cause to the final effect. But that this sequence is logical does not seem self-evident. And, since it is impossible to accept a consequence arising from a cause without that consequence following according to a defined law (this being due to the absolute fact that the cause is unique and universal, producing a unique and universal effect: Cause equals Nothing, Effect

equals Self), and since there is no possible variation in this principle, this development becomes the law, and this law is in itself identical to itself. There is therefore a law, a law of causality. What is its nature? This becomes the second problem, which I call that of logic, or of natural consequence. Thus, after the problem of the raison d'être, there is the problem of logic. Logic, as we already know, presupposes a starting point, which is the cause. On the other hand, we also know that the notion of logic comes after the notion of the existence of the end or effect, immanent in the cause – and logic lies between these two states. It is therefore conditioned by the beginning and the end. This is taken in the sense of extremes or in the sense of parts: whenever there is a cause, there is also an effect – hence a development from cause to effect.

The cause contains within itself its own effect. Only this effect has not yet been expressed. The effect is thus an expression of the cause. And this expression becomes what we shall refer to as the concept of function. Now, function is action. We thus enter, with the problem of logic, into a new world where a host of concepts are revealed. It is, in short, the world as we know it, with its multitude of phenomena. Here again, we must be able to identify the simple concepts. That is to say, those concepts beyond which we can no longer reduce, that is to say, imagine anything simpler. Without taking you through the entire analysis of all functions (a laborious and extremely lengthy task that anyone wishing to delve into knowledge must undertake, but which is not immediately useful for the exposition of the doctrine), I wish, since you now know the method of work, to move straight on to the fundamental data.

Whatever phenomenon we observe, or whatever effects we may perceive, we know that there is always a cause. We designate this cause, in its function in relation to the effect, by the concept we have of it, by the word 'active', that is, 'acting'. The cause is, first and foremost, a metaphysical cause. And as soon as it begins to bring about the effect it generates, it becomes an active cause. Whatever the form of action, there is an activity that is the cause. Now, the concept of activity is essentially

linked to the representation of a movement from cause to effect. Whether this movement is quantitative or qualitative is of no concern to us for the moment. One thing is certain: all movement requires a shift from cause to effect. Shift! It is impossible to separate the concept of movement from this concept of shift, and therefore from space. And the space defined by movement denotes the concept of time. Time, Movement, Space: these are the elements of the function, that is, of the development from cause to effect.

To the question of logic, we can therefore reply: Logic follows from function, which is itself the realisation in time and space—and thus in motion—of an effect produced by an active cause. We can understand activity perfectly well, provided we experience it ourselves or observe states that are subject to it. At the source—that is, in the absolute cause—there is activity. We may suppose that, if at that moment it acts against Nothing, we cannot possibly understand it. For to act is synonymous, in our understanding and in our notion of function, with undergoing. We may put it this way, since we may suppose that this must be so! Nothing is the active cause and Nothing undergoes this action. Therefore, since Nothing is equal to Nothing at the beginning, the active cause and that which undergoes it are identical. Well, if you like, let us remove the idea of time from this word 'beginning'. So, instead of dating this event to a point in time—which we cannot pinpoint and which, moreover, need not be pinpointed (since, after all, the functions we are discussing are neither situated, nor limited, nor conditioned, but are absolute functions)—I thus come to say this: the activity and that which undergoes it—and which we know as resistance—are identical or of the same nature.

Furthermore, rather than saying that Nothing-Cause and Nothing-Resistance are equal—since Nothing is equal to Nothing, X is equal to X, and anything is equal to itself—anything is both cause and resistance, the two being of the same nature. This amounts to saying: the Ego, which is the identity of the self, is a totality that encompasses cause and effect, action and resistance. And, between these terms, also functions or universal logic. The Ego therefore signifies, as cause, function and purpose: Cause-action-function-logic-time-space-movement-end. The word 'end' is itself a summary of

matters yet to be determined. Yet this absolute and unchanging sequence constitutes terms which, by the logic of their development, establish a kind of constellation of elements – elements which, if there is any variation, are necessarily always subject to a law that groups them together. Logic follows from function, and from logic follows once more a constellation, groups, which we shall, within the set of laws that govern them, call harmony.

And this becomes the third major problem: the problem of harmony. Any grouping requires terms to be grouped. These terms may be things; at least, that is what seems most understandable to us. But I say: before things, there are causes. These things are, in fact, the manifestation of the Ego, or of the causal and final complex. So I cannot determine the terms of the grouping, as things, which are extremely variable. And to remain consistent with myself, I must summarise them into a different term. This term must once again be a centre, a common term. Thus, knowing that anything is perceptible, observable in relation to another thing, through its own qualities, I observe that, whatever the specified quality, the quality itself is the common term. The relationship between qualities constitutes the origin or cause of groupings. Now, it is through these groupings that I become aware of determinations or definitions, in other words, of measures.

To the question of harmony, I therefore reply: Harmony is a relationship between qualities that determines measures or definitions. Thus, you see, moving from the universal to the particular, the concept – which is evoked by the definition of the answer to fundamental questions - raises the following problem once again. This cannot go on indefinitely, since an end is inherent in the cause itself. The new and fourth major problem is therefore, as you now understand, the problem of measures. You cannot yet, at this stage, foresee the immense significance of the answer to this problem. I would even say that this is the crucial problem, for it holds the answer to the purpose of life. You will immediately glimpse this if you consider that the measures, which result from cosmic harmony or the Ego, are the determination of all the terms of this harmony – and through this, the function and absolute logic, itself an effect of the cause

, in the purpose of the absolute end. The fundamental determination or measure therefore constitutes the fundamental and absolute datum of all knowledge. I am touching upon a very serious matter here. But I shall not answer today, for the simple reason that this is one of the terms of what I call initiation.

This is knowledge derived purely from revelation. I am prepared to impart it to anyone who desires it. That is to say, to anyone who has followed the path as thoroughly as it must be followed, so that, having exhausted all avenues of study, they find themselves effectively confronted with the absolute necessity of this revelation or ultimate key. I mention this here because the development of the subject demands it, and also to make known to you my whole will, my whole desire, to give you this thing, which is not absolutely necessary for the development of the doctrine and stands only as an end of life and not as an end of knowledge. In the meantime, I wish to assure you that this knowledge is true, that this measure exists. I have already spoken to you of many things and I have shown you the Ego. And, whilst I am obliged to keep the knowledge of the secret of the measure to myself, this does not prevent you, by following my teaching very attentively, from already having a very clear understanding of the things of this world.

To return to the answer required by the question of measure, this answer is already contained in what has been said above, for, ultimately, measure is the precise definition of a cause in relation to its end. Every thing therefore has its own measure inherent within itself. But this measure becomes all the more complete insofar as the thing effectively embodies the cosmic Ego. What we call form is nothing other than the crystallisation of the harmony of its Ego and its measure. This amounts to saying that the determination of the thing in itself is its measure, the measure of its Ego – what we shall call, if you will, its consciousness.

Consciousness is nothing other than the self-measurement of the self within the self. This seems very abstract until we introduce the concept of comparison. This is the case for minerals and, indeed, for plants. But as soon as we enter the higher animal kingdom, we see this duality emerge, where the increasingly animated being is, or appears to be, so because it is capable of measuring itself. In other words: it becomes conscious of itself, takes

knowledge of one's Self, of one's Ego. Thus, I may say that every thing has its own measure or consciousness. Better still, every thing is nothing but consciousness in itself, or every form is nothing but the manifestation or appearance of a state of consciousness. I think you will have understood me. And you will naturally have eliminated from yourselves that ancient and false notion of intellectual consciousness, which is also called consciousness, but which has nothing to do with cosmic consciousness. To the problem of measure, I therefore reply, in summary, as follows: measure is the precise and absolute definition of a cause in relation to its own end, that is to say, first the primitive form—the genus, the species, the individual thereafter—and the individual complex or complex of organs for individuality, that is to say: consciousness.

In this answer, I have already listed a whole range of things by classifying them; just as we can do through observation, but by classifying them in order of perfection or consciousness. To consider this range of things, we are compelled to raise a new problem: that of becoming. Note that this problem no longer carries the same weight as the previous four. It is no longer posed by absolute logic, since in fact becoming is contained within the answer to the four great problems. It becomes a complex problem and one secondary to knowledge, but ceases to be fundamental. We have therefore arrived, with the resolution of the four fundamental problems, at that conclusion which I told you cannot be postponed indefinitely. If we summarise these questions for a moment, in order to see what follows more clearly, we find that the raison d'être is motivated by the necessity of the cause and the inevitable end, immanent in the cause. We see this end to lie in consciousness, which, as the measure of the Ego, becomes cosmic consciousness. And without getting lost in details, if you ask yourselves this question: 'Why are you on earth, where do you come from and where are you going?', you must now understand that you are on earth by the immanent necessity of the cause, which is Nothing, and you must thus realise the cosmic Ego, the absolute Self, through the crystallisation of absolute consciousness. However, whether you like it or not, it amounts to the same thing. You will do so with suffering all the more intense the more you refuse to admit it and to act consciously towards that end.

The problem of becoming does not answer a question about the end. That question already has an answer in the raison d'être. Becoming is nothing more than a matter of knowledge, concerning the formation of things, emerging from the cause Nothing.

The Ego is a totality, but it is not a form. Form is contained within it. It is variable from the moment it is defined. There is therefore a second general secondary problem: that of variations in form, until such time as the causes of these changes cease. This concerns evolution. So, after the four major problems, there are two secondary problems, the first of which we shall now examine: that of becoming. Indeed, the cause produces something which then evolves—at least, I wish to use this word provisionally. For the absolute cause to become something which, in its form, is no longer absolute but represents a stage of becoming within total possibility, the cause, in its activity, must—through the principle of harmony or groupings—impart the character of that grouping or the future form. So, we must consider all possible groupings. We cannot do this, unless we study in detail every stone, every plant, every animal and every human being. Even the comprehensive study of each of the kingdoms represents a formidable task. What, then, would the detail entail? Thus, through ever more thorough analysis, we come to consider only the possible combinations. And ultimately, only the principle governing these combinations—just as in musical harmony, with the principle of the proportions of the lengths of the vibrating strings
- we can lay the foundations for all music, which, whatever its form or expression, is subject to these fundamental laws, even in the most hideous cacophonies.

Now, having established the first principles, where I have outlined the concept of the Ego, we shall substitute numbers for the philosophical principles. For everything is contained within the first term of this philosophy. Thus, the cause shall be the number one, the effect the number three, whilst the entire relationship shall be the number two. These are the first three numbers, which are the origin of everything. For everything, considering factors and functions, is contained within them. Numbers represent only a very limited quantity

of the fundamental possibilities. But these possibilities are the functional laws of everything. This constitutes a science that is intimately linked to that of measurement. But I shall not explain it here beyond the basic principles.

Thus, the cause is the number One. But, just as the indivisible original cause – and, since the active Nothing necessarily encounters resistance within its own passive Nothing, and is therefore divided – so the original One divides into a One that is and a One that is not. I am not speaking of facts, I am speaking of possibilities. Following the correct principle, therefore, from this dual notion, immanent to the supposed notion of the irreducible One, arises the first notion of Two – constituting a new Unity, but one which is itself divisible into two indivisible Units, the Single Cause. Division thus governs all becoming, and immediately thereafter arises the notion of addition, which is necessitated by the presence of two numbers, namely One and Two: hence the number Three.

Take heed: the Cause is One, indivisible, or Nothing. From this Nothing emerges an activity which finds its own resistance and thus gives rise to the number Two, as at the beginning of Genesis:
'God divides the waters of the heavens from the waters of the earth'. Thus, the number Three is born, through addition. This number Three is the first form. Indeed, the number Three encompasses all the elements necessary to conceive of a first fundamental form, the triangle, for example, in plane geometry. I say 'fundamental form' because the third concept necessary for spatial form is not yet present. This third concept is multiplication. Now, it is not possible to multiply One by One, but it is possible to multiply Two by Two.

Thus, the second number, produced by division, calls upon the first to perform multiplication, which is the number Four. Now, all the functions are determined: division, addition and multiplication, as well as all the factors, causes or effects of these functions, namely One, Two, Three and Four. There remains subtraction, which becomes possible once more, but it adds nothing to the whole except a negative function: it can therefore only occur when all possible forms have been generated. The set of possibilities is given. There are no others. And what is also marvellous is that with

Just as their nature is determined, so too are the fundamental elements of every form, and there are four of these. I therefore adopt the science of the Ancients on this point and say: there are four elements that govern all things. Now, on closer inspection, we find that the sum of the four Elements—one plus two plus three plus four—gives the number ten, which in turn determines every conceivable numerical possibility. With this decade, this original triangle of the four Elements, of the four functions, all forms are given, and all the forms I can conceive are contained within it. Anything can be anything at any time, Cause. And this Cause is a number. And depending on the number, the decade becomes different. An example as an illustration: alongside the triangle One, Two, Three, Four, I suppose a Cause which, instead of One, is Six. I therefore have, through the functions of the genesis of the Triangle, the numbers 6, 12, 18 and 144, a total of 180. This number One Hundred and Eighty amounts to the totality of Cause Six, merely Ten. In relation to its particular cause, it has the same value as Ten has for One, and yet One Hundred and Eighty is not Ten multiplied by Six. However, even these combinations are not limitless. They eventually repeat themselves if one continues. And so, one comes to discover that there are genuine families of combinations, which ultimately will be the origins of the families of forms.

So, you see, a cosmic science is built upon exceedingly simple foundations. But amongst numbers, there are some that reflect the nature of the First Cause. That is to say, prime numbers, which themselves are not the result of multiplication, nor are they divisible. Thus One, Three, Five, Seven, Eleven, Thirteen, Seventeen. Each of these numbers must therefore play a generative role in the whole range of combinations. It would be far too long, and out of place, to dwell on this further. Let it simply be noted, in passing, that these prime numbers are indeed the origin of time. In other words: the foundations for calculating the Genesis and determining the epochs of the World. But I repeat: the science of numbers is essentially linked to the science of measurement. It is a science of revelation. What is important to note here is this: numbers constitute the determining principles of forms. And thus the problem of becoming is clarified by the study of the Cause, of the

numbers and form: these are the three well-known elements of the knowable, of the mystery of becoming. We now possess form; it is Time, Space and Movement following a number and a decade of possible numbers. What will become of this form? That is the problem of evolution.

The first form – that is to say, the final determination within the possibilities of combinations (for we must realise that only the culmination of combinations becomes the first form of evolution, or let us say transformation) – Well, the first form is also that which results from the greatest, most complex number. It is the last prime number that manifests itself as the first form. It therefore contains, in principle, all the other lower numbers, right down to the first irreducible One. That is why we can say: there is in the raw material everything needed to constitute the world, and I shall, for the sake of clarity, adopt the word of the Ancients, that is to say, the word chaos. The word chaos is the beginning of a transformation, in other words the material or formal origin, from which emerge multitudes of other forms, ever simpler and purer, until the constitution of the irreducible Unity is definitively clarified. Why this passage into Chaos on the part of the absolute Unity? Why the becoming? I have explained it to you: it is the necessity of the origin. And why, and by virtue of what force, does chaos purify itself? It is always the same function of the Ego.

I showed you earlier that the aim of the Ego is to acquire consciousness, the highest state of which is self-awareness, or the recognition of the thing in itself by itself. How this is achieved in human beings, who are already quite advanced in general, we shall see in the forthcoming lectures. But we must already realise here that the function of purification, which is nothing but an increase in consciousness, can only be achieved through the removal of elements unsuitable for the particular function of a complex. Only now, then, does subtraction come into play, and this through a complex of forces, the nature of which is identical to that of the original forces but different in terms of purpose. For whereas at the beginning, time, movement and space come into play to ultimately determine a form, from this moment on,

They come into play to free this form from its constraints. If you consider becoming as the active cause in the broader sense, you will understand how evolution—or liberation, taken in the broader sense—becomes the passive cause, or the immanent resistance to the initial and equally total activity. Evolution is driven by becoming. But it must be clearly understood that, whatever the appearance may be, there is no evolution of form. The form is, in fact, in the process of becoming! There is only evolution of consciousness. Now, the study to determine whether there is evolution or not, and, if there is, what it consists of, and how it takes place—this forms part of the remainder of these instructions.

I would simply like to reiterate, to conclude this evening, that there are indeed four major problems beyond which we cannot go, and without which science is inconceivable. To these four major problems are added two secondary ones: that of Becoming and that of Evolution, the latter of which I have not yet answered, but the elements of the answer to which are contained in the science of measurements and numbers, or in other words, the definition of the consciousness of the Ego. The method I spoke of at the outset, I have faithfully applied to all these studies. And if you recall this, you will be able to conclude the following: When the element common to all possibilities is determined, regardless of its name or of what I know of it, I can say that it is the true centre, it is the certain foundation, it is the very true solution. Seek this true point, and we shall always be in agreement. For there is but one truth, just as there is but one world and a single Genesis, and a single Thing, from which all things emerge, through adaptation.

SECOND LECTURE

The purpose of life and its problem of knowledge

Yesterday, we concluded with the concept of Chaos, the last substance to be formed. I said that it was therefore the first substance of evolution. And we also saw that it can only enter into evolution through the removal of the impure elements contained within this chaos. Let us be clear. Nothing is impure in itself. But everything can be impure in relation to a group, that is to say, the disruptive element within a harmony is impure in relation to it.

How does this purification take place, and what does it mean? Within the chaos—or the ultimate number—are contained all things, or all numbers. This chaos has become what it is through the logic of causal functions. It therefore possesses within itself the functional power of the origin. This means that the very reasons that brought it into being, being present within it, will also cause it to act in a purifying manner. But whereas up to this point we were dealing with abstract powers, we are now dealing with matter, which, so to speak, embodies these powers. These powers are bound together in form, which form is a numerical complex or harmony of numbers. Chaos—let us take the number Ten—contains within it all the numbers that are in ten. This number Ten is composed first of ten times one, then of five times two, and so on, a series of possibilities, each of which represents

a possible grouping, in other words a possible form following the purification of chaos. However, whatever the original number, of which the decade (or the fourth elements) constitutes the final number or chaos, its function remains that of unity in relation to ten.

Now then: we are about to delve into a rather abstract question. We shall move away from the number ten for a moment, only to return to it through experience. In studying these phenomena, I have arrived at observations that have consistently been confirmed. Namely, that they were always composed of seven factors. Thus, light has seven colours, the musical scale has seven notes, the spectrum of vibrations has seven groups within which, amongst others, are heat, light, etc.… as distinct from one another—from electrical oscillations to X-rays—as the colours are from one another. And so on; and after analysis, I found that every phenomenon is composed of seven factors. By breaking down these seven factors, I found something even better! For newcomers, I wish to give the example that has become a classic for the old-timers:

When a chopstick strikes this table, it makes a sound. On analysing this phenomenon, I find that there is:

I – a) the stick in motion,
b) the impact of the drumstick against the resistance of the table,
c) the vibration of the drumstick on the table.

II – There is:
a) the vibration of the colliding bodies,
b) the air that receives this vibration,
c) the vibration transmitted by this air within a certain radius.

III – Then there is:
a) atmospheric vibration,
b) the eardrum, the resistance of my ear,
c) the vibration transmitted by the eardrum.

By analysing this phenomenon superficially in terms of these simple functions, we can clearly distinguish three groups which, when combined, produce the effect that we will perceive as

sound. Each group has three functions, making nine in total. On closer inspection, we then see that function (c) of I coincides with function (a) of II, and function (c) of II with function (a) of III. Thus, there remain a total of seven terms, which I call the factors of the phenomenon. Thus this phenomenon, like the others, consists of seven factors, the study of which reveals to me the existence of nine functions, to determine a phenomenon, in this case sound. One can very easily take this analysis further and find, for example, that vibration, as a phenomenon, is itself sevenfold in function, and so on. We would ultimately have forty-nine factors, including seven main ones, each with seven sub-factors. Every phenomenon is thus constituted; this is an absolute law of matter, the law of the genesis of things. Thus, in seven days God created the heavens and the earth, and all that lives therein, with the power of the nine celestial hierarchies.

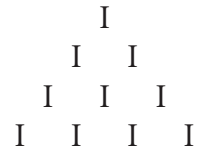
Many things follow from these observations. Everything stems from this law of genesis. We shall now examine the main points. Firstly, we see once again that the existence of any cause – which, in the process of becoming, is power in itself, but in matter is always matter in motion – encounters a resistance of the same nature. Here, the wand is active because it is in motion – and its resistance is a matter (the table) in lesser motion, and therefore in resistance. Thus, what I said yesterday regarding the principle is confirmed today by the fact:

1) Resistance is immanent to the nature of the activity of the cause.

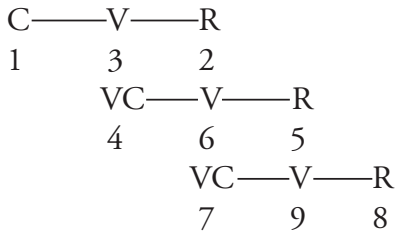
2) As soon as there is an active cause, there is also a phenomenon, since this active cause will necessarily encounter its resistance.

There is, moreover, something else. Namely, the phenomenon itself is the entire link, the entire logical function, between the active cause and the effect that results from resistance to it. The phenomenon is therefore the measure, or consciousness, or to put it plainly, the knowledge of the thing in itself: the Self or Ego. Resistance is the 'less' of the activity in question. It therefore measures this activity, and this measure is the phenomenon.

I ask you always to consider these things with me in their universal sense, for this will avoid errors or wasted time. Indeed, whether the phenomenon is particular or cosmic is secondary. The function remains the same, as does the principle of cause and effect. And finally: if a phenomenon is the Ego, all phenomena are the Ego and the totality of phenomena is the Ego. Therefore, there is no fundamental distinction to be made between chaos and the original cause, since it emerges from it by necessity. What a long journey we have already travelled! Let us now return to our decade. It is a triangular number that cannot be composed in any other way than this:



Now, as such, this triangle is made up of nine units surrounding a central unit, the second number of the third number. In mysticism, one might say it represents Christ. These are the nine functions of our One phenomenon. If we transcribe them into the diagram of Genesis, we shall see that these nine functions yield practically seven factors. Note that with the triangle, this too can be demonstrated, but it forms part of the study of numbers, the science of measurement, and is not covered in these instructions. If we now draw a parallel between this diagram and the seven factors, and a well-known phenomenon where the seven factors are tangible, we shall learn something else quite remarkable.



To illustrate this, let us take the most striking image: the light spectrum with its colours: red, orange, yellow, green, blue, indigo and violet. And if we arrange them in the order of factors, we get: red 1, yellow 2, orange 3 and 4, blue 5, green 6 and 7, indigo 9, and violet 8. This is the order of becoming, whilst the order of appearance will be known through the phenomenon: red 1, orange 2, yellow 3, green 4, blue 5, indigo 6 and violet 7.

In the colour spectrum, we distinguish:
1) simple or primary colours,
2) mixed colours, and furthermore,
3) colours that are complementary to each other in pairs.

So, red, yellow and blue are primary colours. Orange, green and purple are secondary colours, and red-green, orange-blue and yellow-purple are complementary colours. It may seem as though I've forgotten indigo, but I haven't; you'll understand why in a moment. Let's now see how these characteristics correspond to the scheme of Genesis. First the primary colours: red 1, yellow 2, blue 5; and the secondary colours: orange 3 and 4, green 6 and 7, purple 8. Now, purple, corresponding to the third resistor, ought logically to be situated there, and yet it is in a position where there is no mixture. Similarly, indigo is in a position where there ought to be a mixture.

Now, please note this: we can only conceive of violet as a mixture of red and blue. But this mixture has never produced violet. We have never been able to obtain anything other than a red that is more or less purplish, or a blue that is more or less reddish. In colour psychology, we speak of warm red and cool blue. And these two extremes have never been able, nor can they now, to produce anything other than a neutral colour tending towards the cool or the warm. Whereas violet is frankly natural. From this follows and is understood the situation of violet, which, appearing in apparent mixtures, is not in fact one. No more than the extreme resistance in the phenomena of the world can be anything other than the negation of all activity, composed of everything, and yet unique in itself. Thus violet, obscure light, cold colour, the extreme of the

spectrum, negation of colours, affirmation of the whole. And now, let us look at indigo. It is situated at a point where, apparently, one might assume a mixture, a continuity of function. Yet this is the moment when the eardrum transmits sound to the ear. Undoubtedly, the phenomenon continues, but on a basis entirely different from the transmission of external sound. Something else begins, which has nothing in common with what we call sounds. The auditory nerve comes into play with the entire mechanics of the ear. Similarly, indigo plays a strange game in colour. It is neither blue nor violet, and yet seems to have emerged from blue. Indeed, blue is light blue. And nothing can make it dark, neither mixing nor dimming the light. So indigo, whilst being of the nature of blue, is not blue, but something else: a dark blue, the nature and consequence of which elude us directly. Thus, in complementary colours, indigo is complementary to orange. We replace it with blue in appearance.

Let us now turn to the complementary colours: Red-green, i.e. 1 and 6 and 7 (complex), Orange-indigo or blue, i.e. 3 and 4 (complex) and 9, Yellow-violet, i.e. 2 and 8 (incomprehensible complex, final resistance or obscure light). Thus the first cause (red) has its complement in the second effect (third cause), the first resistance (yellow) has its complement in the third and final resistance, and the first effect (orange) has its complement in the final (third) effect. Thus, in the functions, every third term or final term of the same kind within an Ego set is complementary to the first. One is complementary to Three.

If you now wish to refer back to yesterday's teaching, you will recall that the One Cause becomes the manifestation through its own negation. And thus it determines One and Two, that is, Three, as the first number of manifestation, or thing, the manifested God-Cause. If, at that moment, I had said to you: An irreducible One is complementary to the trinity of the manifested cause, you would not have believed it or understood it. However, you will now admit that, since 'complementary' means: that which unites, negates one another, and completes one another until the cessation of being, like red and green, etc... Then the cause and its manifestation complement one another until the

the negation of both, until the affirmation of the principle, just as white light is to colours. I therefore say: as long as there is something, that something is active and finds within itself its resistance in its slightest activity. The moment this occurs, the phenomenon appears which is the ninefold function and sevenfold manifestation of factors. And these seven factors complement one another from one to three until the new and definitive negation of the factors, to affirm a principled totality which is the Ego, or the momentary apparent Self of an Ego up to the total Self. This is the principle from which all applications arise, within the numbers contained in Chaos. This Chaos plays the role of a complex primordial unity, which, through successive complementation, purifies itself in order to give rise to the total being or cosmic Ego. The phases of this purification are, for the general families, the kingdoms, and for the species, etc., the groups of numbers.

There you have it: from this moment on, I have resolved the problem that remained unresolved yesterday: the problem of evolution. Evolution is necessary, inherent in the original principle that determines becoming. It determines the Ego of the elements, which will become the Ego of the organs, which in turn will give rise to the Ego of the organic, or intelligence. Since we now know that there is raw material in Chaos, and that there is evolution, let us see how it comes about: First and foremost, therefore, Chaos divides. Thus, anything that is not homogeneous, when left to itself, divides. It divides into two states, one of which is affirmative in relation to the other, which is negative. This affirmation applies to anything. But in its totality, it is affirmative either of form or of the absolute cause. The affirmation of form is also the will for the continuation of form. This affirmation is therefore, for the creature, its heaven, its ideal, its supreme desire. The two divided states thus constitute between them the supreme complementary extremes, one of which is unity and the other the trinity. This gives rise to what the Ancients called the four elements. And at the separation of Chaos, one part is an element (let us say, as in Genesis, the Spirit of God, since the One is also the cause of all, the irreducible absolute), and the other part is three elements (let us say: the waters of Genesis, which contain air, water

and the earth). These symbols are taken in their absolute meaning as fluid, aqueous and solid principles. Yet they are contained within the part that is Three. Now, we know that this part, Three, is realised Unity, the Number of form, the material cause of things, just as One is the spiritual, or eternal, or absolute Cause. In relation to the One, the Three is heavy. At least, we call heavy that state which is the other tendency, itself opposed to the nature of the One. We could call the One: heavy, and the Three: weightless; it would be the same thing. But then our mindset would be entirely different from what it is. Perhaps we would say, instead of 'reasonable', the word
'mystical'. For one must remain consistent with oneself. And if we agree to call the Three 'heavy', then everything that follows from it is heavy. That is matter. What does 'weight' mean? We shall touch on this a little later.

Thus, Three, which is heavy or below, and One, which is weightless and above: this is how separation manifests itself. Now, this One, above, is the cause. Its greatest desire is to find its complement, that which is heaviest, below. But the latter is separated and bound to the other two numbers. Thus the desire for complementarity of One, separated from Chaos, will tend to seek out provisional complements that respond more or less to its call (less at first, more later), until it reaches the total of that which best complements its nature, and which, still separated, is below. Please, I beg you, accept this figurative explanation of evolution, as I present it to you. I am endeavouring not to give any definite, and therefore restrictive, names to the terms of this explanation. But I assure you that any name may be applied to it, provided one is logical in the subsequent naming: this is the exact, absolutely true phenomenon of evolution.

To return to this complementation of One with all the heavy parts around it: it takes place. And thus it constantly produces new triplets, which, being heavy, sink down to join the heavy totality that has already been separated. Thus quantity comes into being, which is nothing but an addition of parts of the same nature. This continues until all Chaos has been exhausted. That is, until there is nothing left between One and Three. In other words, until the total mass of Three fills all of Chaos and One comes into contact with the product of its

separation. Thus, the One seeks within the Three the pure form of its complement. I mean that amongst the One, the Two and the Three—which constitute the main force of separation—the absolute One will separate, for the sake of its completion, the number Three—just as red light seeks out green light, provoking it, until, in all purity, it responds to the desire of its nature. Now, I have called Three the set of three elements separated from One. And amongst these three elements, the number Three corresponds to earth, the number Two to water, and the number One to air, whilst the absolute One corresponds to fire. The latter is inexhaustible, since it represents no weighty quantity.

I = Eternal Cause =
I =
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So fire will unite with Three to form the fiery earth, separating itself from water. This is what is known as desiccation, and corresponds in Genesis to the separation of the waters from the dry land. The number Two, or water, formally rejects this complementarity with One, or fire. And this must now seem quite natural to you, if you recall that it corresponds in the spectrum to the colour yellow. Yellow is not complementary to red, because two is the doubling of One, or One in relation to itself, red in relation to itself. This is why yellow is the brightest colour. This is why, in mysticism, the number Two corresponds to Christ. This is why water is the opposite or incarnate aspect of fire. And fire can never bind itself to water. But fire is now bound to the earth, One to Three. It has taken form in the earth, animating it. From this moment onwards, therefore, there is: the earth, One in Three, dry and of a fiery nature. In other words, the absolute Cause incarnate or having taken form, that is to say, earth, and opposed to it, water, the Cause split within itself. The only thing that remains is air, the One of the triangle Three. Now, this One is of the nature of the Absolute One, and as such, is related to Two, water, and Three, earth. It is the link between the two opposites

water and earth. Through it, One or the earth, a possibility of union will arise. Thus, through the atmospheric air, the earth will bind itself to water and produce that which is living: the conjunction of the complete elements of water and earth, the conjunction of nature's opposites. And this conjunction is life. Life is the conjunction of the two embodied or formed aspects of the absolute cause. It constitutes an interpenetration of the two opposing elements until one is assimilated by the other.

The Ancients, the great and venerable masters of Wisdom, sought to represent this conjunction through a graphic symbol. Thus, they assigned to water the symbol of a triangle pointing downwards to clearly show that it is fire, also a triangle pointing downwards, towards weight, towards matter, whilst the fire triangle points upwards. They joined these two extremes into a new triangle, which is the Hexagram, or the conjunction of fire through earth, with water. Thus creating the most perfect state possible, since it is the reconstitution of the natures of the absolute cause, separated into yes and no, into affirmation and negation. The hexagram is thus the supreme symbol of the function of absolute life, having reached the final and absolute end of all conjunction.

How does this come about? This is the secret science of alchemy, or the generation of perfection, or the philosopher's stone, beginning with the raw material. It is, however, possible to understand the function of this conjunction without being initiated into this science, which is part of the Temple. I ask you to lend an ear and give it your full attention: all of nature is nothing but this conjunction. Indeed, alongside absolute water and earth, there are many kinds of waters and earths. All of them, when joined together, produce a hexagram or fruit. But amongst them all, there is one that is more suited to the absolute work or the Great Work.

I am quoting almost verbatim, in these words, a passage from the great master philosopher and alchemist, Basile Valentin. Now, each of these fruits represents a stage in the overall process of evolution. Taken as a whole, the first is called 'metal', the second 'vegetal', the third 'animal' and the fourth 'human'.

Thus, evolution takes place through:

a) the separation of chaos,
b) affirmation and negation, that is, the purification of the elements,
c) the conjunction of opposites,
d) the assimilation or transmutation of the joined elements,
e) … which we shall look at a little later.

All this is called life, and we can now state that: The purpose of life in action is to bring about the stages, or levels of consciousness, from the mineral realm up to man and… beyond man to perfect, absolute consciousness, detached from all form. How this final stage can be achieved, we shall see in the third lecture. For the moment, we still have much to consider before reaching that point. If, to understand what has been said, we narrow our focus, we shall see minerals, plants, etc.—each thing in turn. We may allow ourselves to narrow our focus in this way, to observe the evolution of a single thing within life, but not before we have looked at the world as a whole. Thus, the things that live here are nourished by the sun's fire, through the earth and the water of this earth. But this earth itself is a fragment of a whole—let us say, a plant within a larger world. I say a plant, but that is wrong, for our earth is a man formed upon the cosmic earth. My God, how vast all this is, and yet how small too, since it is contained within these three worlds, One, Two and Three. I have told you that numbers form groupings or harmonies amongst themselves. Thus, things amongst themselves form harmonies. And there are some that are fundamental; they give rise to sound, light, and so on… Not that they are devoid of substance, but they result from states—let us say vibrational, or more precisely, energetic. Before we delve into these matters, let us briefly consider the other, more primitive harmonies, which are those of forms, or groupings of material bodies. Scatter a number of marbles on a table, and they will surely form a particular constellation or grouping. These groupings have a very specific character, corresponding through a number, etc., to one aspect of all the possibilities of nature. Thus, modern artists have invented nothing.

The primordial cause, long ago, cast its constellations into the universe, and in this way divided the world into twelve sections or places that correspond to all possibilities. They are called the zodiac or zoodiac because they correspond to living, though not intelligent, natures, living types, and characters. And so they are, so to speak, of an animal nature, and not merely mineral or material like the celestial bodies of which they are composed. Take any number; it necessarily falls into a defined group. The possible constellations of any number of bodies thus necessarily fall into a fundamental form, for groups of numbers are the origins of forms. Now, these possibilities are therefore also defined. From the science of numbers, it follows that these constellations must number twelve, no more and no less. And of these twelve, six are complementary in nature to the other six, like yes and no, like water and earth-fire. There is no chance, for there is a law that governs all things, and everything arises from a single thing, a single law, a single state, the absolute, the eternal.

But constellations are not eternal. They draw their life from that primal force which holds matter together in its form. Their forms vary, yet in varying they remain true to the principle of their harmony. Bodies, which themselves vary in constellations, are themselves constellations of smaller parts, and their movements follow the same great laws of formation. And so on: a speck of dust is a constellation of bodily parts, which are themselves made, according to the same laws, of atoms. The world is an image of the whole! The law is absolute, simple and eternal in the absolute. Whenever anything exists, it divides into two parts, one of which is above and the other below. And when it is not a question of matter, but of energy, we say, instead of 'above', 'positive', and instead of 'below', 'negative'. And these two extremes seek one another and move to find one another. And, between these two extremes, there is water, that is to say, the neutral point, separated from both. To come together, the two complementary extremes determine seven centres or factors, seven for each, making fourteen, of which the two sevens join in the neutral centre, which thus links the two extremes, for within it lie the positive and the negative. Let us substitute, in place of seven places or factors, the seven colours

or factors of phenomena, or planets orbiting the neutral sun. Each colour is thus a circle, the positive part of which is visible, the negative part invisible. From the neutral, red centre of this sphere to the violet periphery, the active, positive connecting line seeks the passive, negative connecting line, traversing all the colours, moving back and forth until complementarity is achieved. It is a sphere that expands and contracts. It is the world that breathes and thus calls forth the whirling and spiralling movement, imparting rotary motions to the parts and fixing seven bodies or planets.

Some of you know what I mean. But let's leave that aside; let it serve as a passing remark. To get back to the point, the atom is not an 'electron-sun' with 'ion-planets'. Such a thing does exist, but it is no longer an atom; it is, in fact, a molecule – just as the planetary system is a molecule of the world, within which there are also nebulous atoms. When the molecule is formed, it comprises a neutral centre, or sun or electron, with a specific series of ionic planets. The number of these planets, their mass and rotational speed are absolutely fixed for a system which, in chemistry, is called an element. The rotation defines an axis, the positive part of which (right-left) is called north, and the negative part is called south. The relative position of one molecule to another in terms of their north and south aspects determines a north-to-south mechanical attraction and a south-to-south and north-to-north repulsion. This is the magnetic phenomenon which, when alternating, produces the electrical phenomenon. This, too, is worth noting in passing. For therein lies the source of a science of atomic and energetic phenomena of which ordinary science has no concept.

What is important to bear in mind is that forms are the result of groupings determined by the magnetic-electrical forces of molecules – which are themselves the result of an atomic phenomenon. The atom, the molecule, and bodies are images of the cosmos, for everything has emerged from the same origin according to the same principle. Thus, the fundamental forms have come about through the necessity of these groupings, which cannot be otherwise. The first form is that which is, as always, on three axes: the cube. The second primitive form is the hexahedral prism

with four axes. From these two principles all forms arise. I cannot here enter into a study of crystallography. It suffices to note that crystals do indeed constitute the most fruitful field for demonstrating, in form, the eternal principles.

Having now briefly covered the essential aspects of the formation of matter, it is still urgent that I return to another area of study: that of the fundamental data resulting from the life-process of matter, that is to say, the elements of measurement for any experimental philosophy. When I spoke to you yesterday about the Ego, I told you that it was an active-functional cause – that is, time, movement, space and purpose. I told you that this purpose was complex. Now, however, that we have, in opposition to the absolute, initial-active cause, found matter, we also have the extreme term, which we shall, in scientific terms, call by a single, let us say generic, word: mass. At the two extremes of the world, we have, on the one hand, a cause X, and on the other, mass. Note that this is, like everything I have told you, original; that is to say, science is still far from having clarified the question in this spirit.

We shall therefore determine mass in relation to the cause which, as the absolute opposite of mass or thing, is an absence of mass or Nothing. This relationship is the volume of mass, that is to say, the concept of space. Between two extreme points on a line, we shall, in the middle of that line, mark a point which signifies the universal measure of mass, space. This space is therefore once again related to the cause on the one hand and to mass on the other. From its relationship with the cause, we shall first and foremost see the concept of time emerge. For time is the first measure that is essentially necessary to know space. Time has no phenomenal relationship with the cause. But it does have one with space, and from this relationship arises the measure of movement. Thus, the higher cycle of the Ego is complete. It comprises the original cause, time, movement and space.

C——— T——— M^t——— E——— Mass

In physics, mass in relation to space—or vice versa—determines the concept of force, as the movement of mass over a period of time and a distance or space. This is the first relationship or lower measure. Force, in relation to mass, determines energy, as absorbed or halted force. Thus, the lower cycle of measures is also complete, and we have the line:

C——— T——— M^t——— E——— F——— E——— Mass

Higher cycle and: space, force, energy, mass. These are what physics calls irreducible quantities. For, just as with the chemical elements, there is no way of reducing these concepts to simpler ideas or constituent parts. Furthermore, each of these quantities is defined by the others, and together they constitute physical or apparent life. Note that there are seven irreducible quantities, just as there are seven colours. We can construct the same diagram with these irreducible quantities as with colours, and we will have:

C——————T

M^t——————F

E——————In

Where cause, motion and space are active, time, force and energy are passive, whilst motion and space are dual or blended, as is mass; but the latter, as a new cause of a new function, transcends mass.

I believe there is no need to emphasise that this simple schematic analysis demonstrates the nature of these forces so clearly that it may yield data entirely new to science. For, by analogy, these irreducible quantities become observable as physical phenomena. To summarise all this: the laws that fundamentally govern every formal manifestation of life are:

1) that of the seven powers or irreducible quantities,
2) that of the four directions (north, south, east, west),
3) that of the two tendencies: positive and negative.

This will not seem new to you, although much more tangible, because this is merely a repetition of the principles you already know. The names change with the application, but the numbers and principles remain the same. From all this, a new function now emerges; or rather, we shall discover a new meaning for a cosmic function in its application to life. The two tendencies seek neutrality through complementarity. This search determines a movement in time and space, from which the seven factors of formation arise. The whole of this function, or life, consists of determining complementarities according to the numbers One and Three, and groupings of numbers, which we shall call affinities. They operate first in molecules, then in groupings of molecules or the first organised units, namely cells. Where this interplay, in the mineral world, determines crystalline and amorphous bodies – that is, circular neutralities (please excuse the term; it means that atoms are linked together in a circuit, rather than along axes) in metalloid groupings - They already form structures which, in chemistry, are known as steric complexes; in space, however, soon—indeed, right now—through the intensification of life, these elements will form cells. They are no more alive than chemical groups. But a more complete function can be fulfilled within them. This means that through progressive purification (you now know that this means the elimination of improper numbers, or increasingly complete complementation), the elements group together in a more absolute manner, until they form increasingly defined Egos, playing a role of new unity. Where the function is initially principled, it becomes formal. Where, initially, in chemical grouping, a molecule moves along a line of magnetic forces to find its place in harmony, once grouped, these clusters will become lines of substantial forces, to affirm the movement by affinity that a newly formed element will make. Thus karyokinesis is merely a

a visible representation of what occurs within a chromogenic chemical group of so-called organic complexes. This is so true that, from the very beginnings of organic chemistry, the term 'copulation' has been used to denote the addition of new molecules to a fundamental complex. The intention was to express the effective bond of affinity between an active molecule and a sort of passive 'mother', from which a wholly new chemical compound is born. It is often an enormous difficulty to discover the secret—that is to say, the favourable conditions under which such copulations arise. This is called chemical synthesis. Had Berthelot remained an alchemist, he would not have gone astray after touching upon this question. Whereas logical reasoning, without the aid of the metaphysics of absolute laws or the science of numbers, can only become lost in this problem.

Plant evolution, the initial formation of cells, paves the way for the final formation: that of the organ. For in formal evolution, the organ is the end goal, because the organ represents the definitive grouping of growing cells into a final configuration of a potential number. The organ is a complete material Ego, thus responding to a predetermined harmony – and thereby entering into cosmic harmony, thus responding to the determined measure of an incarnated power. The number of organs is limited, as is fitting, in accordance with cosmic harmonies. There are seven fundamental organs, two of which are paired, and an 'origin' of new life, as the classical schema indicates for irreducible colours and magnitudes. Of these seven organs, four belong to the four directions of life, and two of these determine the two tendencies. This is the basis of occult medicine.

I am forced to move at the speed of an express train through all these questions, but each has been the subject of very thorough study by myself and Isha – who has taken particular charge of this last question. It is by no means fanciful if I say, for example, that the lungs are the embodiment of space. Thus, each organ is the measure, that is to say, the consciousness of a cosmic power, incarnated to realise the complete Ego. This work of formation takes place through the animal kingdom. Within it, too, the lines of magnetic-electric forces are determined, materially (this is so that we may be understood by

(familiar terms). These lines are, so to speak, the crystallisation of the movements of affinities, functions and organs. This is the origin of the nervous system, which begins with the definitive formation of the organs. Then something marvellous begins. The relationship between numbers, which are originally abstract harmonies, now becomes visible, tangible, material connections. The affinity of one organ to another for life, which we shall see immediately, becomes a nerve. The whole of cosmic harmony, crystallised, will constitute this mysterious nervous man, within whom the vital fluids—let us say Prana—will circulate according to admirable numerical laws. And thus is born man, the human being, in whom the organ has a life of its own with an exchange of expression that will determine this final measure which I call the consciousness of consciousness, or the perception of the self by itself, the conscious Ego.

Now, this life is unique. That is to say, once constituted, it has no other purpose than to be, and to continue, it must be sustained. This sustenance is necessary for reasons we shall see shortly. In the meantime, to sustain life, it is sufficient for a body from one of the original kingdoms of this form to be given to this organism, so that each organ immediately takes hold of it, in the order established by its birth, and transforms it in accordance with the harmony that presided over its own formation. This is what we call nutrition and assimilation, which is, taken as a whole, the transmutation of lower substances into higher substances by the nature of the transmuting force.

The complete organism completely transmutes any substance emerging from chaos. For it contains all lower life, being the final stage of the evolution of matter, having reached the stage of the conscious Ego, the stage of immaterial life, or rather: supermaterial life. The Ego, now conscious, has as its sole purpose the knowledge of itself, that is to say, all the aspects of the harmony it realises. To this end, it makes use of the entire nervous system, which is merely the middle term or relationship between the numbers that constitute its organism. First, this sensitive—that is to say, reactive—whole comes into contact with the environment. Thus the sensory system is already formed in the animal. Note that in this sentence, I am summarising a fantastically complex phenomenon,

But once again, I cannot cover everything in three evenings. Let the logical sequence underpinning all this (which you must sense, if not see) suffice to establish the doctrine. Sensory contact determines this phenomenon of renewed separation—which is knowledge—between that which lies outside the Ego and that which belongs to it. This phenomenon of discernment is the intelligence of the mind. The relationship of the mind to form, or the phenomenon proper, determines emotion. This constitutes the lower man, corresponding in this respect to the irreducible magnitudes of the lower cycle, for example: physical sense equals mass, emotion equals energy, mind equals force.

Intelligence, or the mind, has two capacities: one is concretising, that is to say, formative; the other is abstractive. This is the separation inherent in any division of the origin. Abstractive intelligence corresponds to the notion of space within irreducible magnitudes. This abstractive power is directly related to the incomprehensible, yet admissible, indeed imposed, notion of Nothingness, that is to say, of the absolute cause. From this relationship arises that which corresponds to movement, that is to say, the will. Will, in relation to the cause, brings about that which corresponds to time, namely desire. Thus man is composed of seven Egos, still more or less conscious: the physical man, the emotional man, the mental man, the abstractive man, the volitional man and the man of desire – and then, the consciousness of Nothingness or of absolute confusion. These seven men within one man are like the factors of the phenomenon and once again fit into the classical scheme, with the same triple, dual, causal, resistant and complementary natures. The complete man, a conscious Ego, becomes conscious from the bottom up, but his externalisation occurs from the top down. The science that teaches the means of acquiring this consciousness in a short time is called Yoga. It exists, as you can see from the logic of this simple exposition. The aim of this Yoga, which is in short the aim of life, is, as you will now understand, to give the Ego absolute consciousness – which is in fact the problem of knowledge, namely to attain absolute union with the ultimate cause. Thus, life is nothing other than the evolution of chaotic matter towards consciousness, which is an organ. And the evolution of this consciousness

is nothing other than the acquisition by the Ego of self-knowledge. How much clearer the inscription on the Temple of Delphi becomes! Undoubtedly, not everything about evolution and its function is stated here, but that will be the subject of tomorrow's lecture. And if you will, this evening we shall dwell on the meditation of this magnificent and profound phrase: Man, know thyself.

THIRD LECTURE

The moral problem and union

Man, or the complete Ego in its form, enters, through the acquisition of self-knowledge, into the evolution of consciousness. This is the supreme goal of life, and therefore the supreme goal of the Original Cause and its reason for taking on form. Several questions arise from this fact. First of all, there is:

1) Is knowledge necessary for the human Ego to attain its supreme goal?
2) What is the relationship between intelligence and consciousness?

I would like to try to answer these two questions before going any further. Man, being complete in himself, has no need to engage with the outside world. In other words, he has no need to make an intelligent comparison between his own ego and the lesser egos around him. Since knowledge is a consequence of this comparison, one might say that knowledge is not necessary. But the possibility of this knowledge exists, and this constitutes an important factor in this line of reasoning. I said earlier that the purpose of life is consciousness and that the consciousness of the Ego is knowledge; therefore, we should now conclude that this purpose is

pointless, since knowledge is pointless? You see, there is an imperfection in the words used here, and they cannot be replaced without resorting to circumlocutions. Indeed, knowledge is a state in itself, a formal crystallisation of forces, which are first organs and then: the whole human being. The very state of being human is already total consciousness. It can only become more perfect, that is to say, more vivid, but not more complete. This consciousness is the goal, but in itself requires no other consciousness, which would then be consciousness of consciousness or knowledge of the Ego. This result – human consciousness or paradisiacal perfection – is absolute, and therefore eternal. This perfect human being has no need of further experiences, for in fact experience always also implies doubt – fear – and thus comparison or intelligence.

Thus, the perfect man, the goal of nature, is faced with the possibility of remaining as he is, and, on the other hand, with the possibility of comparison. This choice is granted to him by logic, that is, by the function or the becoming which embodies within him the powers of the original cause. This is the meaning of the words of Genesis: 'And God said: I forbid you to eat of the fruit of this tree, etc.'. Indeed, Adam may wish to know, and may also choose not to know. But the other possibility is there. That is to say, this human Ego has itself become an absolute cause, the absolute cause incarnate. As such, he and his original cause are active and acting before all of nature, which is itself composed of Egos that are still imperfect, not yet become human. This nature is, for him as a human, like chaos before the causal activity of Fire. What is originally a necessity is, for the human, as a realised origin, a temptation to divide. This division is of the same nature, but calls for new forms since it is accomplished within the realm of the final form. I say there is temptation, because there are two possibilities. What will determine the choice? Well, it is the possibility of nature, necessarily. No single activity can prevail over the total activity of the human Ego. Only the total possibility, equal to its activity, can tempt it to the point of making it succumb, that is, to compare. And from the moment he says: 'I', and She, nature: from that moment, he has separated himself from her. From that moment, he compares. From that moment, he has knowledge of intelligence, that false consciousness, the image of the true. It is the expression of the fact that the human Ego

has presented itself, as the original cause, before itself, calling for a splitting of its own nature in order to create in turn. Yet, since the world is total, this new intelligent world can only be a contained world. Hence the whole tragedy of the mind in humanity, a fictitious consciousness, whose real consciousness—the illusion of a finite world within an infinite one—seeks totality outside itself, when man himself is that totality. This limitation of the mental world is its principal characteristic in relation to the real world. It is contained, and can produce only images of true consciousness. True consciousness, realising itself in the organ, a being complete in itself, the formal type of a power, the instant—that is: an obscure call to imitation—also causes this intelligence to seek out organs and organic complexes. And thus mechanical realisations are the highest expression of mental power.

Thus, the paradisiacal, or complete, human being precedes the human being that we are. In other words, in the beginning, the human being is perfection. He is total consciousness, and the divine original cause incarnate. By observing the nature around him, he separates himself from it, creates intelligence or the mind, and within this passive power, equal in strength to his own activity, he seeks himself. Then, being that which he observes, he cannot see himself in what he observes. He can see only that which he is not. He can find in it only that which, as an observing intelligence, is his complement, the observed matter – and so on. This is the powerful interplay of the mind that ultimately gives us knowledge of complements, functions and cosmic laws. It is a cosmic delusion, that is all. I say this, and I also know that in doing so, I am denying the very teaching I am giving you. For it is true in the sense of ultimate knowledge, but it is useless to the perfect human Ego. For You are Me, I who am You; nature is Me, I am nature; everything, the Cause-God is Me, I am the Cause. Would you like me to read you Christ's priestly prayer? But these are things you must meditate on yourselves.

Having reached this point, I have arrived at the moment where, naturally, the other aspect of the mind is situated. By coming into being, by imposing its lineage upon humankind, this very mind has also revealed its end, its negation. It is limited, encompassed, contained, and therefore perishable. That is to say

that one can reach its limit, and this limit is defined in the notion it imposes upon us: if there is division, there is also unity. In this unity, intelligence—which is nothing but division—ceases. And this cessation of intelligence is the beginning of true, absolute consciousness, that of merging, that of Eternity.

I set all this forth as a preface, and also as a picture of the whole world and its possibilities, as our intellect reveals them to us, as wisdom demands of us. And this wisdom is nothing other than the impartial observation of the world. In other words, the application of that formula I gave you at the beginning of these lectures: Everything that I am, everything I can perceive, everything I can think or imagine, may exist. And I must observe it, and, impartially, determine the central, neutral, imperishable point. This is a method of knowing the true, the only one, and you will now also understand what mysticism is, that is to say, the true path towards union. Now, the human being, the perfect Ego, is the perfection of creation, that is to say, of becoming. It is unique, unique to each individual. And there are as many Egos as perfect as there are worlds. And there are as many worlds as there are groups of numbers. Let us concern ourselves with just one among them all, one among us, the Self, whatever, the human Ego, complete in itself. One of these Egos has followed the regular path, that of remaining in its conscious perfection. The other has sought to see, to know, to assimilate. Before the first, we need only bow; it is a master, master of creation. The other, we must look to, for it is the example for us all, who, here, seek the truth, having lost it.

This fallen Adam is an organised, living being, embodying in this life all the functionalities of becoming. From the moment of his fall—which is his intelligence in the sense of knowledge—he is no longer alone. For he stands before the whole of nature, which – instead of acting within him, that is to say, instead of sustaining him as a total activity – literally becomes his enemy. He must overcome it at every turn. He must neutralise every form of passivity in order to achieve, perhaps, complete union, thereby washing away his original sin.

The conscious Ego can follow only one path, that of nature. Even if its particular path is characterised by a special tendency. Nothing in this consciousness contradicts the exact course of evolution. Nothing hinders the fulfilment of the cosmic law. But the intelligent man, for his part, is constantly critical of nature. He thus acquires a mental knowledge, by means of which, in all things, following the principle of division, he discerns the aspect of light and the aspect of shadow. This is his suffering. And it is also the path to his fulfilment through a kind of mental knowledge, this knowledge, an illusory image of true knowledge.

His power to distinguish, and thus his power to choose, becomes his free will. Free will exists only in the intellect, which uses the will as a form of desire, and knows desire only in terms of its needs. This free will is always merely negative, that is to say, subtractive. Whatever man does through his free will, he does so by channelling nature, by setting barriers against it or even by excluding it entirely. Naturally, this can only last for a time; it is not eternal. For nature completes its cycle, and the small barrier imposed by man is not a power capable of stopping it. Thus the wind, light, heat, cold, water and earth, time and again, erase man's efforts, the work through which he seeks to subdue matter. If cosmic laws do not come into play, nothing can direct nature. They are the only true forces, the magical forces. For millennia, men have thus seen their cities, their civilisations, all their works destroyed. And like the builders of Babel, time and again they seek to construct that tower which will link nature, the chaos of the world, to their Ego, the heavens. Nevertheless, this ends in the confusion of tongues, in mutual misunderstanding of words, of the meanings expressed, of doctrines, of notions of purpose. There is but one goal. This alone can save the builders of Babel from their city, their chaos – from their grave, in truth. Yet we are the heirs of this fallen Adam. We are the builders of the Tower of Babel. So let us consider what means are at our disposal to save ourselves from this disaster.

Our lives are an expression of our tendencies. And so we create a rhythm that becomes the guiding pattern of our future existence. And

Ultimately, it shapes us in such a way that, as our entire occult life adapts to this form, it causes us to be born and die within a predetermined nature. In *Adam, the Red Man*, I briefly expound on the doctrine of sexuality, and here I wish only to outline the fundamental issues. The perfect Ego is an androgynous being, whereas the fallen Adam, who is a being constantly in contact—that is to say, in struggle—with nature, thereby becomes active, a being that acts. This creates within his mental being a disposition that renders him either active or passive
—that is to say, depending on the 'yes' or 'no' of the dualised cause, re-incarnated in his active being, this time as a personality, that is to say, as the 'I' in relation to the 'Not-I'. This position determines the sexual function within him through the atrophy of the active nature.

As man is, he is always androgynous. He possesses within himself not only the tendencies of both sexes, but also the organs. In men, these organs can be regarded as externalised through activity. In women, they can be regarded as internalised through her passive function. Man and woman are, originally, a single androgynous being. Their separation occurs with mental awakening, which is itself the consequence of the position of the Self or Ego in relation to the things of nature: it is not good for man to be alone… This is already, as the sole reflection of the Ego, the origin of intelligence, and thus of the constitution of the passive state in relation to the observing mind. This passive state, or other self, the absolute complement to the self, is Eve. Thus, having come into being through the application of the dividing principle of the origin, each of the two human complements represents a nature essentially opposed to the other.

The two beings of the human couple have nothing in common except their origin, both material and fundamental. The role chosen by each becomes the cause of their subsequent development. It is thus that, without irony, I can say that the sexes are the occupational deformation of the androgynous being, the perfect Ego of the origin. With a body adapted, shaped and distorted by sexual function, the mindset has transformed, and the faculties have developed, so to speak, into specialisations. The best illustration I can offer to explain the two natures in general terms is still the classic diagram:

Male Type

Physical-Emotional-Mental-Intuitive-Volitional-Desire-

Nothingness Female Type

The male type follows the sequence: physical-mental-volitional-nothingness. The female type follows the sequence: emotional-intuitive-desire.

These characteristics, to a greater or lesser degree of purity—that is to say, in their materialised form—constitute the foundations of the male and female principles. The female principle is contained within the entirety of the male principle; it completes that entirety, and this stands in contradiction (division!) to the formal function, wherein the female becomes the container of the contained male. In this, it becomes yet another confirmation of the androgynous state, always responding to this nature of the immanence of duality within Unity, that of always seeing the inner tendency complementary to the inner function. I do not confuse this inner tendency with the psyche. The latter is always the occult tendency, that which is innate through the original principle, and, all things considered, permeating every cell as well as every nerve, as everything. Now, to complete the picture of the main elements necessary for what I wish to tell you next, let us consider what is called morality. It would be more accurate to speak of moral sense, for in fact this is a capacity rather than a nature.

For the Cosmic Ego, there is neither Good nor Evil, any more than there is for the Cause or for the End. 'Good and Evil' belongs to the middle term, and in the case of humankind, it comes into play only with intelligence, and therefore with free will, and therefore with the separation of the sexes. Functionally, 'Good and Evil' is linked to sex. In principle, it is affirmed by the dualisation of Unity. Good and Evil. These are the two causal and final possibilities: one, the affirmation of matter, and thus of becoming; the other, the affirmation of the Cause. Since the cause is Nothing, only its affirmation is also susceptible to negation, that is to say, the negation of matter or of the phenomenon. Indeed, the affirmation of the phenomenon cannot negate the cause. For that would be absurd, since one cannot negate Nothing, without once again

to affirm something. This is the very foundation of mystical or white magic, which accepts not only affirmation but also negation. Now, both possibilities are inherent in human nature. And whilst this may seem paradoxical, only the mysticism of the white path can negate matter, whereas the black path can only affirm it. It will seek the continuity of form, whilst mysticism will detach itself from it. These two possibilities, innate in man, are thus, at heart, the cause of all human tragedy. There is necessarily a struggle between these two tendencies. For truth demands both presence and critique: that is, either intelligence or the acceptance of things.

Thus, the question of Good and Evil constantly arises. This involves the constant need to make decisions based on an understanding of what is Good or Evil. Religion has always presented itself as a guide in this regard. Yet this aspect of religion has far outweighed the other, the true aspect: the cultivation of knowledge of cosmic laws, the only true guide. Whatever their interpretations of morality may be, I believe it consists entirely of a few innate impulses, which I call the four senses of moral defence. These senses are, once again, the expression of fundamental principles, corresponding to the four constituent elements of all things.

Here, these elements become vital. These four senses are: the sense of modesty, the sense of beauty, the sense of the sacred, and the sense of life. If we draw a parallel with the elements—Fire, Air, Water and Earth—we can say:

- the sense of life corresponds to Fire,
- the sense of the sacred to Water,
- the sense of beauty to Air,
- the sense of modesty to Earth.

Fire and Water, the sense of life and that of the sacred, are essential and uncompounded. The sense of beauty, like that of modesty, are, along with Air and Earth, secondary. And to speak only of modesty, in this context it is Fire incarnate, that is, the sense of life materialised by Water.

We find once again between man and woman a
There is a huge difference between these moral sensibilities. A woman, if she possesses a moral sense at all, is aware only of the aesthetic sense and the sense of life. Whereas a man is more sensitive to the influence of the sense of modesty and the sacred. In truth, a perfect man and a perfect woman should complement each other perfectly to form a single, perfect being. Men know this, or at least sense it. They follow this impulse, and this is the origin of what is generally called love. However, I make a huge distinction between the love that can exist between a man and a woman and true love. Love between a man and a woman is, ultimately, always sexual. Because sex is the quintessential expression of all the differences between these two beings. And even if sex does not play a direct role, it thereby becomes the fundamental cause of attraction or repulsion between a man and a woman. As for true love, it is nothing but surrender. But not surrender to a beloved being; that is the error of the Catholic interpretation. Rather, it is love for Nothing, Christ-like love, love, surrender to the source of all things, to the initial and incomprehensible cause.

One further point is needed to complete this whole teaching. It is the explanation of that power by which man can set himself free. When speaking of the mind, I said that it was, by its very nature, limited. But it is also the visible expression of that very moment of separation within man, and thus of all its consequences: free will and sex. This limitation of the mind is not ordinarily visible, since, imprisoned within it throughout our lives, it even seems to us that everything we can know comes from it. Therefore, it is as vast as the world we conceive. But I say that the world we conceive is not the true world: it is precisely the mental world. Thanks to it, we can sense the world it contains, but the mind cannot grasp it. Thus, we navigate between a sense of foreknowledge and actual knowledge. And it is to clarify this question that, after all, I have given you these lectures. Now, since the mind is limited, and our lives are governed by it (though we ourselves recognise this limitation), it is here that we can find the key to liberation.

If we break through this limitation—that is to say, if we first go to its limits with a deep desire to transcend them—then we call upon the other consciousness, which is that of the Ego. To go to the limit and beyond—of what? Of everything, for everything we think and conceive belongs to this limit. This is what I call cultivating a sense of excess. Now, all excess is, by definition, contrary to this life. But the consciousness of the Ego, too, is contrary to this life. This principle cannot be accepted by anyone who is attached to this earthly life. It becomes the quintessential mystical quality. And so it has been the hallmark of all mystics and of all men who have transcended the human rabble in 'Good' or in 'Evil' for the sake of humanity. It seems to me pointless to analyse here the characteristics of excess in a Caesar, a Saint Francis of Assisi, a Mary Magdalene, a Saint Teresa, a Kant, a Nietzsche, a Goethe, and so on and so forth… Nor is it useful to analyse this in the case of a Messalina, a Nero, a Sardanapalus, a Cleopatra, a Sade, a Soleilland, a Haarmann, and so on and so forth… Excess easily leads to physical pathology, for few beings are capable of mastering this power which, when done so, truly becomes enlightenment and genius.

I say: whatever one does, if one takes it to the absolute extreme, it leads to enlightenment, to self-denial, to conscious self-effacement. It is for this reason that I am utterly opposed to all bourgeois ideology, for it seeks the middle way, a moderate life. Yet such a life leads only to the preservation of the present state, which I regard as utterly unreal, false in relation to the cosmic law, and deadly to the Spirit.

Having spoken of the law of excess, I have also completed the picture of the laws of Evolution, namely:

a) Separation,
b) Purification,
c) Conjunction,
d) Assimilation,
e) Excess.

Now, what is excess in morality corresponds to what, in alchemy, is is called fermentation, similar to what is known in chemistry as catalysis. This term will help us to better understand the phenomenon. Increasingly, it has been observed in chemistry that this mysterious catalysis plays a key role in reactions. It consists of the unexplained action of a substance that appears to be foreign to the medium or phenomenon in question. For my part, I know that this substance is never actually foreign. But as occult atomism reveals, it always intervenes as an excess of affinity within the composition. This excess intervenes in material phenomena exactly as it does in morality, or rather, as it does in consciousness. It is the instant by which the present possibility is transcended. It is also the moment by which the transition from one state to a higher state becomes possible. I did not invent the meaning of excess, just as, indeed, I have invented nothing of all that I have told you. I have observed, and in observing I have found confirmation of the cosmic laws. That is all. I may have dared what the world does not dare, whilst knowing full well, and I want what I dare.

To know, to dare, to will: the formula of Egyptian initiation. But this is the very essence of initiation, which is nothing other than the rediscovery of what we have lost through the act—or original sin—of our division. Man, in his function, provokes; woman, in her passivity, receives. And the organic function of man, who gives or acts, is the fulfilment of the law of affirmation. Whereas the function or gestation of the woman who has received is the fulfilment of the law of negation. But the Ego is a fulfilment of the total law, of negation first, of affirmation next, and of negation once more. To absorb, to assimilate, to reject: these are the essential terms of our life.

To absorb is to deny what is.
To assimilate is to affirm oneself.
To reject is to deny form.

This is the cycle that constitutes the ego. This is also the cycle that constitutes our physical existence. Woman – who is matter, who is the product of duality, of the mind, of sex, of the original error – realises

this cycle twice: once for herself in her body and once for the affirmation of matter, for its continuity, in her womb. As long as all this lasts, the material world will endure, but the consciousness of the Ego will never come into being. Yet the purpose of our existence is to attain this consciousness, to become One again from Two, both in the mind and in marriage. To no longer separate I and You, to no longer separate my I from the cosmic Ego—this is our goal. To become the single consciousness, the merging: this is the redemption of the original sin. Marriage is the absolute means to this end, for it bears witness to our greatest separation. He and She? No! That! which is no longer either he or she. Yet marriage is nothing but coitus, that is to say, the continual affirmation of separation, ever greater separation. That is why marriage must be Union.

But man is what he is. He is intelligent, he is sexual, and he has free will. Moreover, he is subject to his physical functions. To abstract oneself from all this does not alter his organic function. And yet the conscious Ego is a similar yet total function, without separation. Chastity is the natural goal for total consciousness. It is not a means, for it is violence and a negation of being, a negation of human consciousness itself. The cosmic Ego is in eternal creative coitus within itself, by itself. It is yes and no, yes and no in ceaseless unification; this is the divine coitus. Man and woman must use one another only to deny one another in their sexuality. However strange or impossible this may seem, so true it is.

So I say this: the man who has found his Eve, the one who is his equal, a woman just as he is a man, his perfect complement
- that he marries her. This means that he must form a bond with her, in full awareness. From that moment on, this couple is a single being, isolated from everything else, both in the spiritual sense and in practice. Between them, there is no longer any morality. There is no law other than that of Union through the pursuit of their negation. All their free will, which is the power of negation and destruction, they can, and must, apply to themselves, to cease being man and woman. There is then no longer any reprehensible perversity, nor any condemnable excess. Let their love be purely sexual. But above all, always, let there be the desire, stronger than anything else, to find one another, to unite, to never again

to leave. May their desire and longing for one another be such that even death unites them in a need for union. So that beyond the physical, they may unite once more, ever more abstractly, until they reach that world of fusion where all is consciousness. May the man see in the woman the whole of matter, may the woman see in the man the whole of spirit. May each serve the other to sever all ties to the earth, which are the desires that call the soul into a new body. And all is permitted to them for this – for before the Union, there is no longer judgement, nor Good, nor Evil, nor little, nor much – the Union must be everything. And this so that the word of Hermes may be fulfilled: that the woman be the earth of the man, and the man the heaven of the woman for the philosopher's stone, which is the absolute Union.

But human beings are slaves to their own minds. They destroy themselves through it; they wear themselves out because of it. Here, in full awareness (which requires tremendous self-control), spouses must apply the art of eroticism, which is the science of desire. To challenge moral sensibilities is an erotic shock. Eroticism demands an awareness of what is moral and what is immoral. I should almost say, an awareness of Good and Evil. Yet this is the end, not the beginning, on the path of super-evolution. Moreover, since nothing is perfect, to begin with, one must employ the following means within the reach of the already awakened consciousness. And these means are provided by:

1) excess,
2) voluntary negation.

This can lead to all manner of vices, I know. But a vice is only fatal if it obliterates the conscience, if it denies the path that must lead to Union. That is why, whilst presenting these matters here to supplement my teaching, I add this: it would be a grave error to seek to follow the path of Union without first having clarified and fully grasped the knowledge of cosmic laws. Union requires two things above all:

1) The conscious man who instructs the woman, transforms her into his own mindset, teaches her the entire path to follow, and also gives her the means to do so. This is a Herculean task; of that you may be certain.

2) The woman, whose mystical nature responds to her husband, and who is above all capable of renouncing her form, who can accept falling into this renunciation, as if in ecstatic joy, to the lowest rung of the moral ladder – with the aim of attaining Union with Him, the absolute husband, incarnated in her man.

However difficult the first point may be, it is even more difficult to find such a woman. I know that. But is not Union also the highest good there is? Is it not worth a man's while to cultivate himself with this aim in mind, in the hope of finding such a woman? If he is ready, I am certain he will find his Eve. For she is there, waiting for him, she who is nothing but passivity, like the earth awaiting its animation. And man is the soul of woman. This is what I mean by soul. Between the cause and the end lies the conscious Ego: it is the whole in action. This is the soul. Please say: there is Body, Soul and Spirit, and we shall understand one another. Now, woman is not the Ego, which is why she asserts it so strongly. She is body and that which waits. She has no soul, save for the man's Ego.

I have not spoken here of reincarnation, for it is a logical, if not obvious, consequence of all evolution. That is why I do not assert it, and can only say this: I, for one, am certain of it; try to become aware of it too, so that you may be certain of it as well. Now, the woman disincarnates only as far as the emotional or astral plane. There she waits, whilst, depending on his stage of evolution, a man may disincarnate right down to the point of dissolution. Understand this according to your own understanding. There the woman waits for her husband, who alone can take her away for good. Yet she too may lose him forever if she allows the flame of her lamp to go out: the mystical call within her, through her abandonment to pure pleasure.

This, my friends, is what I had to say to you about the doctrine. It is built upon a cubic stone, upon a stone like the words of Christ. I do not present it to you as a gospel. No, I am but the interpreter of a truth of which, in this short time, I have been able to unfold to you only a tiny part, though this part represents a complete framework.

If, by way of conclusion, at the Union, I have managed to convey to you

To show you the solution to life's entire problem, and the difficulty of that solution, I have had no choice but to tell you what I know to be true, simply to please you. Yet is it not my aim here to help you realise this very thing? I can guide you, but I cannot make the effort for you. I have only been able to do this for myself. It is now up to you to choose what you want; it is up to you to make the effort. It will be all the easier if I can spare you from making unnecessary mistakes. Why did I create Suhalia? Was it not to establish a centre where people, wishing to walk this path, might find the necessary seclusion? By seclusion, I mean exclusion from the mundane world which diminishes rather than uplifts. This seclusion could be a paradise on earth for those who are not afraid to let go of their illusions to follow the path of truth. And Isha, my disciple, did what she did solely to prepare women in this spirit, so that everything here might be complete to realise, as far as possible, the doctrine I preach. There you have it: your life depends on you and not on me. I have, it seems to me, done what I had to do, by setting out for you the path and the doctrine. It is up to you to do as you see fit. I am ready to give to those who have reached the end of the path the word that unravels the mystery, which, though written here, will remain hidden from those who won't have made the effort.

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